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The Outlook.

Certain popular journals and magazines furnish their readers continually with criticisms, and oft-refuted slanders of

A Different View of Missions. The following statements from Sir Andrew Fraser, Lieutenant Governor of Bengal, India, for thirty-seven years, will have great weight with impartial minds:

"From a very early period of my service I was brought into contact with missionaries. I have been in the habit of visiting all educational institutions, and certainly not least missionary institutions. It has been my duty as an officer of the government to know how they have been conducted. I have been a member for many years of a native congregation. I am a Presbyterian, and you know Presbyterians 'sit under' their clergy. I have long sat under a native pastor, and for some years in Nagpur I was a member of the Kirk Session of that native congregation, in which we had a native pastor. As an elder, I was bound to meet with the other elders and discuss all the affairs of the congregation. All of them except one, who was a missionary, were Indians; not only so, but the congregation was divided up into districts, each of which was handed over to two elders. My colleague was an Indian, and I visited from house to house with him, and became acquainted with the Christians of the congregation along with him.

"I have served in two provinces," continued Sir Andrew Fraser, "and I have known as many missionaries as possible in both. I have gone in commissions under government over the whole of India,

and visited every province of India and many native states, and in every place I have become acquainted with the missionaries. I claim for a layman an exceptional right to speak in regard to missions. I throw myself with all my weight into the class of witnesses who come to speak with thankfulness to God of what they have seen in the past and hopefulness in regard to the future."

A cablegram from Peking on May 8 announced the signing on that day of an agreement between the

Anglo-Chinese	British and Chinese govern-
Opium	ments for the imme-
Agreement.	diately reduction or final
	extinction of the export-

tation of Indian opium to China. The agreement becomes operative immediately. It provides, according to the cablegram, that China shall annually diminish its production of opium proportionately with the Indian export, until its extinction in 1917. Great Britain agrees that the importation of Indian opium into China shall cease earlier, if the native production in that country ceases. England is to be afforded opportunity for investigating this diminution, while China is to have corresponding facilities concerning the sale and packing of opium in India. The exports to China from India are not to exceed 30,600 chests of opium in 1911, and are to be reduced 5,100 chests annually.

Every true friend of China, of missionary work, and of the cause of

national reformation will hail with delight any bona fide measure for the suppression of the opium traffic in China. England owes much in this connection to China and the world in view of the reprehensible connection of the former with this sad traffic. This is one of the darkest blots on the pages of England's history, and it is to be hoped that the British government will earnestly exert its power in connection with the above agreement to undo as much of this evil as possible.

Dr. A. C. Dixon, of Chicago, who has been called to Spurgeon's old church, the Metropolitan Tabernacle of London has de-

Dr. Dixon
and the
Sabbath.

cided to go. He is quoted, in giving some impressions of English church life, as saying: "Well, they require that he practice and preach a strict observance of Sunday. In the United States there is a tendency to relax on the commandment, 'Remember the Sabbath day to keep it holy.' Sunday amusements are not only endured, but by some preachers are encouraged. Christianity under such conditions is an impossibility. You may surround the church with brothels and gambling dens and poverty and crime, but Christianity will grow. On the other hand, it will die when the State and Church sanction violation of Sunday observance. In England the law is enforced, and there is strict observance of Sunday. There is far less crime. In all the great city of London the murders number under twenty annually, and 95 per cent. of the murderers are hanged. In America less than two per cent. of the murderers are hanged."

A large audience assembled on April 25 in Carnegie Hall, New York City, to celebrate the three hundredth anniversary of the King James Version of the Bible. President Taft in a message to this

Tercentenary
of English
Bible.

important meeting used the following words: "I desire to express my deep interest in the recognition which is being taken in this country of so notable an event as the three hundredth anniversary of the King James Version of the English Bible. The publication of this version of the Holy Scriptures in the year 1611 associates it with the early colonies of the English people upon this continent. It became at once the Bible of our American forefathers. Its classic English has given shape to American literature. Its spirit has influenced American ideals in life and laws and government. I trust that this celebration may continue and deepen the influence of the Bible upon the people of this Republic." Ambassador Bryce, who was present at the commemoration, read the following words from King George of England: "I rejoice that America and England should join in commemorating the publication three hundred years ago of that version of the Holy Scriptures which has so long held its own among English-speaking peoples. Its circulation in our homes has done more, perhaps, than anything else on earth to promote moral and religious welfare among old and young on either side of the Atlantic. The version which bears King James' name is so closely interwoven in the history of British and American life that it is right we should thank God for it together. I congratulate the President and people of the

United States upon their share in this our common heritage." These noble words of these two prominent rulers in the world should not soon be forgotten. England would not be England and America would not be America, had it not been for the leavening, uplifting, and strengthening influences of the Word of God upon the citizens and governments of these two great nations; and their permanence and prosperity in the years before us will be in proportion to the closeness of their adherence to the principles of national righteousness so plainly set forth in the Bible.

Under the heading, "The World's Peace," a recent number of *The United Presbyterian* contained the following editorial:

World-Wide Peace. President Taft's proposition for an international arbitral court to which all differences shall be submitted for final decision, has awakened wonderful enthusiasm throughout Great Britain. Sir Edward Gray's declaration that the government would meet the President's proposition more than half way has called forth an amazing response. The *British Weekly* says: "The people have turned with a passionate yearning toward that bright goal which he has seen in vision. Our relations with the United States have never been more friendly than in the last five years of Liberal rule, and the prospect of an arbitration treaty is welcomed on this side without a shadow of suspicion. Mr. Taft and Sir Edward Gray are practical statesmen and proposals initiated by them are not destined to remain in the cloudy region of pious aspiration. We may expect very soon to hear that a definite agreement is on paper. The hands of statesmen of both countries have been strengthened by the remarkable events of the past five days.

The Churches have taken up the sub-

ject. A group of London ministers, speaking for the Free Churches, in a letter to the *Times*, promise their most ardent support. They say: "There is an internal revolution which is gathering force and is sure eventually to find expression. Mankind is becoming sick and impatient of the inaptitude which drives great nations to waste all their resources in a war of armaments and threatens the outbreak of war from the mere tension of the intolerable strain." Men of opposite parties support the movement. Even the political issue is overshadowed for a time. The desire is expressed that Germany might be included in such a treaty of peace.

The people of this side of the water heartily support the President. In common with the people of Great Britain and Germany, we feel that the present competition in building vessels of war is not only a burden, but a grave danger. Armed men are ready to take offense, or to be domineering. So of nations. If the present policy of increasing war equipment continues it may reach the point of explosion. Then alas for the world. Hail the Prince of Peace!

As long as sin exerts the influence on the hearts of men that it does and nations are so slow to accept the law of God as the basis of conduct, it does not appear wise or practical that there should be complete disarmament on the part of all nations; but surely the present efforts of different prominent nations to increase their military strength are unwise and even ludicrous. Where will it all end? New guns are being invented. New and more immense dreadnaughts are being launched. And these very equipment carry with them the dangers we are seeking to avert. An international court of arbitration is an imperative need of the present hour, and nothing reasonable stands against it. If it did not succeed in bringing about entire dis-

armament in the near future, it at least could decidedly check the mad race in which many governments are now engaged for supremacy in war preparation.

In this connection the words of Ambassador Bryce at the Tercentenary celebration already referred to, are specially in place: "In the message which I have read to you this evening from the King of Great Britain, the English spoken is truly called 'our common heritage.' It is such a heritage which we can turn to the best account by showing ourselves pervaded by the spirit of the teaching which the gospels contain. The sacred words enjoining peace and good will among men had stood in the pages of this book as an unceasing protest addressed to all nations against hatred and against strife, the child of hatred, a protest sometimes unheeded in moments of passion, yet never silent, and now in this milder age falling, as we hope, upon more attentive ears."

The State of Maine is to be the scene this fall of another great temperance struggle, the Legislature

Another during last February
Great Battle. having passed a resolution, resubmitting the constitutional prohibition amendment to the vote of the people. That the liquor

interests will put forth tremendous effort to overthrow the present law goes without saying; and every friend of temperance in that State, and also outside, should be most deeply concerned for the result. A victory in Maine for the saloon would be a sad blow to the cause of temperance everywhere. Indifference on the part of temperance people now means defeat. Apathy in this crisis would be specially reprehensible. It is said that some time ago a prominent citizen of Maine was traveling in the South and in conversation with a gentleman on the train expressed himself, to the evident great pleasure of the latter, as in favor of resubmission; whereupon the stranger disclosed himself as president of a State Brewers' Association and said:

"It is the plan of the liquor men to do thorough work in Maine if the Legislature grants resubmission, because Maine is the key State and if we can overthrow prohibition there we shall have no trouble with other States. The liquor dealers' association will put a man in every place with abundant money to buy every vote that can be bought for a license law, and on election day they will hire the most reputable man in the town to carry voters to the polls, putting in from \$250 to \$500 in every place for this purpose. My association is ready to put \$1,000,000 into this work and I know other liquor associations will do the same."

Editorial Articles.

The Church, Her Colleges and the Carnegie Foundation

THE CHRISTIAN STATESMAN, not long since, conducted a pretty thorough examination into the attitude of American colleges toward the fundamental truths of the Christian religion. Through this investigation it was found that while certain reports as to the prevalence of skeptical teaching had been greatly exaggerated there was abundant ground for grave anxiety and need for earnest and concerted action for the defense of Christian truth in our seats of learning.

The caption of this article is the title of a valuable article in the *Princeton Theological Review* for April last. The author is the Rev. W. S. Plumer Bryan, D.D., of Chicago, and the article has been reprinted in pamphlet form. It is a most intelligent and informing discussion, and ought to be read carefully by every one who wishes to be informed concerning forces which are moulding higher education in the United States. Our special interest in it arises from the fact that it points out a new danger to Christian teaching in our colleges through the operation of the Carnegie Foundation for pensions to college professors when superannuated or incapacitated for service. This Foundation is a fund of ten millions of dollars placed by Mr. Carnegie some years ago in the hands of a board of trustees whom he designated and who are a self-perpetuating body, and who are to apply the vast income from this endowment to the purpose just specified. Colleges under the control of any church were expressly excluded by the founder from the benefits of this provision.

Naturally, keen regret has been felt because of this exclusion. Professors who have given their whole lives to the cause of education, usually on very meager salaries, ought to have some provision against years of incapacity. No college has been able to make such provision. Some colleges have severed their connection with the churches which founded them, in order to avail of this provision. Others are sorely tempted to do so. Some have definitely declined the Carnegie benefaction, on moral and religious grounds. Dr. Bryan's illuminating discussion shows what good ground there has been for such action, and how earnestly and unitedly the churches which have founded colleges ought to withstand, and help their colleges to withstand, the influences which tend to draw them away from the free and unrestrained advocacy of fundamental Christian truth.

Such influences, it is to be feared, are already, and are likely to be increasingly, exerted by the Carnegie Foundation. For this great trust establishes, of course, the terms and conditions under which colleges may be admitted to share its benefits. It maintains communication with all colleges, not merely with those who accept its benefactions, sends its inquiries to all, classifies all colleges according to the standards it sets up, pronounces some below grade and sets the seal of its approval upon others, and labors to elevate the standard of college efficiency along the whole line. Much that is thus aimed at we most cordially approve, and the results are in large degree admirable. But, as Dr. Bryan points out, "if the trustees were to find a

course of study or an atmosphere which, in their judgment, hindered the best interests of the institution, there is nothing in the agreement to restrain them from seeking to change it for a better. And, if a number of them were to believe, as some men always have believed, and as some prominent educators now believe, that the great foundation truths of Christianity are burdens on the human mind, and hindrances of human progress, it would be their duty, and certainly within their right, to object to the teaching of those truths in the institutions receiving their benefactions. It is not enough to say that this has not yet taken place. The Foundation is new and has been feeling its way very cautiously and in many directions very wisely. But prudent men in charge of Christian institutions would require guarantees of the strongest character that, at no time in the future, shall interference be made with the teaching of the great fundamentals of the Christian faith to the youth in Christian colleges. Whatever confidence we may have in the intentions of the present members of the Foundation, the history of educational corporations points eloquently to the need of adequate guarantees of the place of religious instruction in our Christian institutions. These guarantees, it is needless to say, do not exist. In their place, there are only hopes, and in dealing with sacred funds, as with one's own funds, hopes will not take the place of guarantees."

That the foregoing supposition is not a violent supposition Dr. Bryan shows by quoting published opinions of Dr. Pritchett, the President of the Carnegie Trustees, who was formerly the head of the Massachusetts Institute of Technology, who has said in a formal public address;

"That this (scientific) conception of religion and of God is inconsistent with the idea of a divine omnipotent person, interfering directly in the affairs of our lives and of our world, seems to me clear. The whole conception of the universe, as the man of science sees it, leads him to recognize the presence of God in the working of steadfast and unchanging laws. So far as his observations go, and so far as his researches into the history of mankind throw light upon the question, no instance of such interference has ever been known. On the other hand, it is against his whole conception of the orderly and just development of the universe."

Very properly Dr. Bryan adds: "If no instance of God's 'interference in the affairs of our lives and of our world has ever been known,' there is, of course, no place for the Incarnation of our Lord or for His Resurrection and ours, or for Regeneration by the Holy Spirit, to say nothing of the many other miracles of Scripture. One such sentence, if true, sweeps away the Christian Faith and makes it the product of purely natural forces."

"If such views become current in our academic halls by reason of the official visitations of the President of the Foundation, the chapels in which from day to day the voice of prayer has been heard, may be converted into gymnasiums or laboratories. Young men, even under compulsion, will not engage in mockeries and travesties of the faith of their fathers, even if their own faith be not strong. Earnest young men to whom the problems of life are already real, and who have learned to carry them to God, will turn, some of them from the institution, and some of them from God Himself. Like Elijah, the youth of our

Christian homes have learned to believe in the prayer-hearing and the prayer-answering God. And, if it be said that the president of the Foundation, when visiting the institutions, refrains from expressing these radical views, is it to be supposed that either professors or students will remain uninfluenced by what they know to be the real belief of the man whose place is the most powerful in the Foundation under which their institution has been brought? In such a case, silence is more eloquent than speech and it is an eloquence which forbodes spiritual death to all who come under its spell."

Dr. Bryan calls upon the churches to respond to Mr. Carnegie's gift and to neutralize the temptation which it holds out: "The appeal must be made to the great heart of the Church which brought the college into being and has sustained it thus far. The Church must care for the veteran professor doing the work of God as she has cared for the veteran preacher of the Word of God. The president of the Foundation, Dr. Pritchett, has, with great directness, pointed out the duty of the Church to the institutions which she controls: "It is no part of Christian education to hold control of a college and leave it to starve." It is, of course, easier for the Church to surrender this control and to leave an outside corporation to provide the funds, than it is for her to provide them, but the history of the Church is full of instances in which she has risen to the need as it appears and provided for the work entrusted to her hands. In this conviction she has established her colleges and endowed them, she has sent her missionaries throughout the land and through foreign lands she has provided for the

education of young men for the ministry, and for the relief of aged and infirm ministers. She did this in the days of her poverty. Now those days are past and she can no longer say, "Silver and gold have I none." She raises to-day a hundred thousand dollars more readily than she raised a thousand dollars a hundred years ago. In this day of large gifts to education the difficulties are not to be thought of in comparison with those which were encountered when the great funds of the Church were first established." And most wisely he adds: "If such a movement be too large for any one ecclesiastical body, it would be entirely in keeping with the trend of Christian sentiment if these bodies were to group themselves together, under their common denominational names, to provide this fund."

Hope For China

More than ordinary interest, according to a recent editorial in the *Chronicle Telegraph*, attaches to the words of Tong Kaison, who delivered an address before one of the organizations of Pittsburgh's wideawake Young Men's Christian Association on Sunday afternoon. The speaker is one of the leading diplomats of the Chinese empire, and is thoroughly cognizant, not only of the needs of that vast country, but also of the condition of affairs in other countries. He is therefore able to compare conditions intelligently. Tong Kaison's educational course at Yale University has made him a broad-minded man, and his acceptance of Christianity has given him a spiritual insight which cannot be obtained by non-Christians, whether they be born and reared in a heathen or a Christian land. The speaker expressed

the opinion that the great reforms planned and partly put into effect in China cannot save the nation, but that peace, security and prosperity can only be enjoyed when there is a thorough spiritual awakening, accomplished through the activities of China's young men.

We sometimes hear Confucianism lauded even by Occidentals, but this intelligent Oriental says: "Confucianism has been the sheet anchor of China's moral and social life for 2,500 years, but it has proved sadly wanting in those elements which make for national greatness. Nor have Buddhism, Taoism and Shintoism succeeded any better, although they have held partial sway for over fifteen centuries." His appreciation of foreign missionary effort by the Christians of the United States and other countries is most hearty, and it is work of this sort, he says, which is the most effective in evangelizing the 400,000,000 of Chinese. Tong Kaisan's present duties are in Washington, in connection with the disbursement of the indemnity fund which was returned by the United States government to China. He is a member of The Hague Peace Tribunal, and is likely to be called to Holland soon in connection with the duties of that body.

The above interesting article quoted from the *Telegraph* suggests a number of important facts. One of them is that Christianity is the hope of the world. It is the hope of China in the broadest sense, and of all other nations that are coming into the light of civilization. The increase of material prosperity, the development of agriculture, manufacture, and commerce, is not sufficient. Greater military knowledge and equipment will never do. We are told that China now

intends to carry out a naval construction program to be completed in seven years. This program includes the building of eight first-class battleships, over twenty cruisers and twenty gunboats, the organization of two torpedo flotillas and the establishing of four naval ports. This program, if followed out, may prove to be some protection from the humiliating imposition at times hitherto experienced by China from other nations; but these things will not make a nation great. Neither will new schools, new ideas, a higher and more representative form of government and better officials.

The nation needs Christianity. No one can take the place of the missionary. Hearts need to be changed. Truth must lay hold of the people. Righteousness must prevail. The law of Sinai must be accepted. The Sermon on the Mount is essential. Not Confucianism but Christianity will solve the problem.

And yet Christianity for the individual is not sufficient for the salvation of China or any other nation. The gospel is social as well as individual. The missionary goes abroad not only to offer the gospel to men and women, and to rescue as many souls as possible from sin and destruction, but he goes with a message of social and national transformation. He sets up a household that becomes an object lesson as to how the principles of Christianity should permeate and control family life. He announces the moral principles on which just and beneficent governmental policies must be based. He is, or ought to be, a herald of national righteousness.

This is the hope of China in the fullest sense; and this should be the aim of the missionary, of mission boards, and of all who in any way are contributing to

CONTRIBUTED ARTICLES.

ward the uplift of this remarkable people. Nothing less comprehensive will ever enable this great nation of 400,000,000 people to assume its proper place in the divine program of the world.

Also while it is true, as Tonk Kaison says, that the great reforms planned and partly operative in China cannot save the nation, it is just as true that reforms on a Christian basis are essential for its complete Christianization. Christian effort terminating largely in leading men to Christ for salvation would fall far

short. Moreover, it is also true that public reforms are often directly hostile to effort for individuals. They remove difficulties from the way of Christian work and create a more favorable atmosphere for its prosecution. The social does not always follow the individual; by no means. It sometimes precedes. The extinction of the opium traffic, which is ruining its millions in China to-day, would remove a tremendous barrier from the path of the missionary as he goes forward in the work of winning souls.

Contributed Articles.

Political Changes in the Near and Farther East as Related to the Kingdom of Christ.*

BY REV. C. A. R. JANVIER

Returned Missionary from India.

It was one of the men who knows it all that only a few years ago said, "You cannot hustle the East;" and it looked as though he was right. From east to west and west to east over all that broad stretch of nations that includes more than three-fourths of the entire population of the globe, beginning with Turkey in Europe on the West and swinging through Arabia, Persia, Afghanistan, India, Siam, China, Korea and Japan, there was one dull level of deadness, of moral and spiritual torpor. You could not hustle the East. If any missionary had been asked what the greatest obstacle in any of these countries was,

he would have unhesitatingly answered, "not fanatical opposition, but the deadly indifference." There was no public sentiment, there were no great movements; there was no public spirit, because there was no public conscience. Men explained the situation by ascribing it to racial difference, or they laid it to geographical conditions. They were wrong both ways. These men of the East are our cousins, our brothers, some of them. They are of almost every race on the face of the earth. Nor will geography do; for these lands run from the Torrid clear up to the North Temperate zone. The more you think about it, the more you are constrained to believe that that torpor, that lethargy was not mainly a physical condition; it was a moral, and back of that, a spiritual condition. They were without a normal public conscience because they were without a true public God. They had a dwarfed, cramped conscience because their God was not, if I may put it this way, a

*Address delivered at the World's Christian Citizenship Conference, Philadelphia.

personal and constitutional God. They had an absolute monarchy where they had a personal God at all.

Over that vast stretch of country two great systems hold sway, Islam in the near East, and Pantheism in the far East. In Islam we have a God bound by nothing either within or without himself but his whimsical will. What was right to-day may be wrong to-morrow, if God choose to declare it wrong. A Mohammedan was asked whether there were impenitent men in heaven. He answered "Yes, if Allah wills it." "And penitent men in hell?" "Yes, if Allah wills it."

God is irresponsible Will, unreasoning Fate. He neither establishes nor recognizes any unvarying standard of righteousness. He is a Despot, pure and simple. The life of the nations that own His sway is precisely what we would expect. His character—or lack of it—is reflected in the life of the people. The conscience of the nation is cramped and stunted.

You swing across to the farther section of this chain of nations, and it is dominated by Pantheism—the through-going Pantheism of Hinduism and the quasi-Pantheism of Buddhism. There is no personal God and correspondingly there is no conscience. Let me illustrate what I mean. I was talking with a yellow-robed mendicant who came to my study one day, trying to bring him to a sense of his sin. Finally I pointed in despair to the brass drinking vessel beside him, and I said: "If I should steal that 'lota' of yours, (drinking vessel), would that not be sin?" He said: "There is no 'lota' there; you only think there is. I am not here; you only think I am. You are not here yourself; you

only think you are." There is no sense of sin, for there is no sin. Consciencelessness is inevitable. Wherever you have this idealistic Pantheism (even if you call it Christian Science) you kill conscience. There is absolutely nothing that will more surely destroy the sense of responsibility.

I dare not take time to show more fully that the moral life of the nations of the near East corresponded to the sort of God the Mohammedans worship; the life of the nations of the far East to the sort of God those Eastern nations worship; but I believe the more you study the question the more you will be convinced that there is no adequate explanation for the situation that has continued until very recently, except along the lines I have suggested.

The man who said "You cannot hustle the East" has forgotten he said it. Behold, an Imperial Parliament in Turkey! You would as soon expect a rose to grow in the glaciers of Switzerland; it would be more congenial soil than was Turkey five years ago. An Imperial Parliament in Persia! The man who would have dared to suggest that thing five years ago, you would not have had a commission of alienists to consider his case, you would have regaded yourself as perfectly competent to pass upon his condition! Marvel of marvels! An Imperial Parliament sitting last month in Peking! In China they have measured things not by months and years, but by milleniums, and it looks as though the beginning of the great millenium were not far away when you have anything remotely approaching constitutional government in that land of the changeless ages! Nor is that Imperial Parliament a thing standing by itself.

It is but a part of a great movement. Take a straw or two that tells how swift the current moves. A few years ago if you wanted to go from Peking to Hang Kow, you would have taken forty days; now you will go in thirty-six hours. A few years ago there was but one paper in Peking, the "Imperial Gazette." To-day, it is said, there are ten daily papers in Peking. The China of to-day has its face turned toward a new life.

Of the situation in India we have had a hint at this Conference, but the message which was to have touched more especially on the political conditions has been omitted. India is a mass of unrest. A few years ago the supreme god of India (they have 330,000,000 of gods and goddesses, according to their own count,—more than there are men, women and children, even in that vast empire), was Dastur—Custom,—that which has come down from long ago. Ask a man why he does such and such a thing, and he will make reply: "It comes from away back in the dim ages." But the Dastur bids fair to be dethroned in India; the god that is crowding him is the god of the new nationalism, and the slogan of his worshippers is, "India for the Indians!" But it is not alone a political crisis that is stirring India. There is a deepening intellectual crisis. Occidental education, and especially Christian education, have utterly changed the outlook of thoughtful men. There is a tremendous social crisis, as Christianity lifts hundreds of thousands of Hindu outcasts into a life of new privilege. There is a religious crisis, as Hinduism and Mohammedanism strive to readjust themselves in the face of the advance of Christianity.

So I might speak for nation after

nation. The startling fact is that the movement is practically universal. Whether you start from Turkey and move eastward, or from Japan and move westward, you follow in the wake of an arising of national spirit such as was undreamed of in the Asia of ten years ago.

What is the explanation? There have been political influences at work. Unquestionably men have learned from their conquerors, men have learned from their allies. China, for instance, has learned a lesson in politics, though it has been a bitter one. In India and Siam political influences have been at work; in Turkey and Persia as well. Educational influences, too, have done their part. The Chinese cannot study geography without learning that China is not the whole of the world. Japan cannot study history without finding out that other nations have done things beside Japan. Commercial influences again have been responsible for much. But if you ask what has been the prime factor in these changes, what has been the thing underneath all the other things, co-operating in a measure with the other influences, I believe that with one voice those who have understood the situation will reply that the fundamental influences, the paramount influences that have wrought these incredible changes are religious influences.

Dr. Geil, the well-known British traveler, who has been through China and carefully studied conditions at first hand, while visiting Philadelphia a few weeks ago, alluded in conversation with a friend of mind to this change. He was asked what he considered the influence responsible for the transformation, and his reply was: "Unquestionably

back of these movements, underneath all these changes in China, are the Christian missionaries. It is their influence; it is their example; it is their teaching of the Bible, and their putting the Bible in the hands of the people that have made possible the New China."

If you go to Turkey to-day, to any thoughtful student of the present situation, who has watched it from its incipency, and inquire as to the source of the life of New Turkey, he will point you to a white pile of buildings on the shore of the Bosphorus, and will say: "There is the cradle in which New Turkey was rocked, Robert College." The new spirit in the Turkish Empire is born of men who have been trained in this missionary institution and in those like it at Beirut and Aintab,—men who have felt the impress not only of European and American thought, but still more of God's Word, of the God who speaks in His Word.

But if you would be still more fully assured that God is back of all these movements, note the story that is told by the history of the contact of the Christian nations with the people of the East. In the strange providence of God, the less Christian nations—those who have put the Bible in the background—have been eliminated, and the more Christian nations have come to the front. Through the years it has been Spain, Portugal, France, Russia; to-day it is England, America, Germany. Do you catch the significance of it? God is not only awakening the sleeping nations to a new life, but is choosing the instruments that are to lead them into the light.

To go just one step further, let us ask

what this unrest in the final analysis means. What deep down is the significance of these political upheavals? As I study the situation there comes more and more to mastery the thought that these movements are fundamentally the expression of a half-conscious reaching out after God. Read Mott's "Decisive Hour of Missions." Go even further than he does in his opening chapter, and believe that the new nationalism is a phase of heart-hunger after the God of nations. Men are reaching up to the God who is back of the new influences they have felt. They are discovering a God with a conscience, a God with standards of righteousness which bind all his dealings with nations, a God who compels righteousness and who holds men and nations to final accountability to himself. They are feeling after, if happily they may find, a God whom they have not known, a God who loves and cares and controls, a God of holiness and who demands holiness.

And now, men and women, what does all this mean to you and me? If it be true that this unrest working all through a region that holds more than half the human race is the semi-conscious expression of a new religious sense, an up-reaching after God whom we know and obey, it is the most tremendously critical and compelling situation this old world has ever seen. This God of justice, of holiness, of love, is ours. The East needs him. It has begun to want him. Eager hands are stretched toward us. Men and women of the Anglo-Saxon race, called of God to this crusade, answer loyally to the call, as you shall answer one day before the great white throne.

The Public Schools and American Citizenship.*

BY REV. CHARLES M. SHELDON.

There are five great forces in modern civilization, each one of which is under the greatest obligation to do all it can to help make good citizens. These forces are, the home, the church, the school, the press and the state. No one of these great institutions, not even the home or the church, is sufficient in itself to create good citizenship. Each one needs and ought to have the support of all the others and even then it needs to be understood that the making of a complete citizen is a tremendous task not easily accomplished.

It is not fair for anyone of these five forces to refuse to do its share and it is not just for any part of the community to throw the burden of the development of its children upon any one of these organizations while it shirks its own responsibility. The man who stays at home Sunday morning reading his Sunday newspaper has no right to throw the responsibility for all the religious training of his children upon the church, and if his boy grows to be a lawless citizen, he has no right to charge the church with incompetence unless he himself has first of all done his part in the religious training at home. The school, using that term to include all educational institutions furnished by the state, has a certain definite share in the work of helping to create good citizenship. What is that share? What may rightly be expected of the public schools in the way of shaping those who come within its range of influence?

In the first place, it is no more than fair to say that the public schools are

already doing a large and valuable work in this direction. Kansas has a course of study, for example, in ethics prescribed by the State Board of Education. I find by turning to the pamphlets which contain this outline of study the following items which are open to every teacher in Kansas as subjects for definite educational work in the school room. Under the head of duties toward others, we find: "Each child can be helpful to all the rest by obedience to the school laws;" "Education necessary for civil safety;" "Moral character in the nation," (with reference to Everett's Ethics, page 64.); "The true hero is he who serves others;" "Obedience to the laws of society and state;" "The serious conduct of life;" "The duty of patriotism;" "The reasons for patriotism;" "Love of country a virtue;" "Admiration of national heroes;" "Personal faithful obedience to law;" "Preserving and protecting public property a patriotic duty;" "Throwing things into the street;" "Acquiring intelligence and thus making the best of all the public money which maintains the schools;" "Acquiring knowledge of the duties of citizenship and the laws of the land."

These are all in direct line with the practical teaching of the ethics of citizenship and if this course of study in ethics is followed out in the public schools of Kansas it ought to bear fruit and undoubtedly will. But there is need of something which we do not possess in the way of further instruction on certain subjects, which it seems to me are fundamental to the creation of a right spirit and the formation of those habits which in the end make for the solidity of character and the permanence of habit.

*Address delivered at the Kansas State Convention in Topeka, April 26.

The schools of this country could do a great service toward creating the right kind of citizenship if they would teach in the regular course something on the sex question. This could be done by bringing into the schools special lecturers, physicians of both sexes, who would give instruction to separate groups along this most important and vital line. During a recent visit to a great State University, scores of students confessed to the writer that no one had ever said anything to them about their bodies. Their fathers and mothers had avoided the subject. Their minister had never said anything to them about it. The family physician had given no instruction and in all the courses of their school life no teacher or professor had ever even so much as mentioned the fact that they had a physical life, so far as it touched on the normal side of things. Good citizens must be fundamentally moral, or they are not good. Some of the greatest evils in our civic life are caused by impurity. Great cities are vast magnets of temptation to the youth that pour into them. The unhappiness that comes from the abuse of physical powers and yielding to lust is one large reason for divorce and the breaking up of the home and family relation. If this is true, why ought not the public schools to take account of it and give regular and practical instruction? We have ignored this question on all sides. No one counts it his business to say anything much about it. From time to time the church is blamed for its silence and the home comes in for its share of criticism and the family physician has to take his share. Meanwhile the boys and girls are growing up in vast ignorance and learning what should be

taught them in the right way by the right people in the wrong way by the wrong people. Out of this foolish and squeamish hesitation to face the facts flows a vast stream of misery to the community, the state and the world; and a double standard of morals is erected and boys and girls grow up in the atmosphere of the unclean because it has never been taught to them in clean and wholesome ways.

There is also a large place for the teaching of the right kind of patriotism in the schools. A few days ago, a man who claimed to be a British soldier gained access to our public schools and paraded his weapons of war and his war equipment before the boys and girls even going so far as to place a revolver in the hands of one of the children. I was told by one of the teachers connected with one of the schools where this visit was made that for some days afterward, the boys of that neighborhood could be seen going through these warlike demonstrations in various attitudes, taking the form of hold-ups and violent attacks on one another. Our civilization marches along the line of savagery too close for us to be willing to increase its savagery in any way whatever. There should be a constant and systematic teaching of the great value of peace to the world. Our schools should be allowed to teach the folly of war. As a matter of fact, for years the national heroes of our boys in the schools have been the great fighters of the world. The agent of a history of the United States appeared with all the rest of the book agents in his turn in my study the other day and showed me his prospectus. The largest and most expensive pictures in his history represented battle scenes and the most con-

spicuous individuals portrayed on his pages were men of war. These are the men who have been for centuries all over the world held up to the boys and girls for admiration. They should be taught that the great heroes of the world are not its great fighters, but its great workers. I also object personally to have my boy sing in the public schools "The Army and Navy Forever." I do not object to his singing "Three Cheers for the Red, White and Blue," but I do not believe in the army and navy forever, and do not want him taught to sing it. There should be some new patriotic songs written for the use of our children. Nothing finer could be done than for one who has the ability to write both words and music for some new patriotic songs for use on public occasions. We have a very pitiful supply in this country. The few we have revolve continually with more or less emphasis around the exploits of war with glorification of physical power. We need some new literature on this subject and when we have it, it can be taught in the public schools with great emphasis and much power.

A great deal, also, could be done for good citizenship in the public schools by a course of study in the ethics of brotherhood, teaching the children in fundamental ways the relationship of their lives to other lives. Perhaps one of the saddest comments made on the late fire in New York where one hundred and fifty girls, in the shirt waist factory, were burned to death through the criminal closing of doors in the factory was the statement made by a New York paper that even so great a horror as that created only a faint feeling of indignation against the rich property

owners. By the testimony of the girls, it was proved overwhelmingly that the management of this factory had locked the doors where the girls were at work in order to prevent them, as they said, from stealing any articles from the factory and escaping with them. It is true the grand jury has brought in an indictment against two of the owners of the property, but there is an apathy and a carelessness concerning the event which is at times appalling to consider. I think one of the greatest courses in the public school instruction should be a definite course outlining the great brotherhood of mankind. This would necessarily take up the race question. We are all afraid of it more or less. But nowhere, not even in the church, has there yet so far in all our history been any definite scientific teaching on the relations of man to man. Why does the white man dislike the black man? Why do the different races of Southern Europe engage in almost perpetual warfare? Why is there constant jealousy between the different nations of the earth? Why does Germany hate England and England hate Germany? Why does Mr. Hobson wave the red rag of war over the Chautauquas and Y. M. C. A. concert lecture bureaus? There is, so far as I know, not a single page of real scientific instruction on the whole question of the brotherhood of mankind put into the hands of our children in our public schools or even into the university. The subject has been regarded as too complex or perhaps too difficult to present to children, but it is elemental and we cannot expect to have good citizenship unless people love one another and are fair to one another. This country of ours will never be what it should be until people stop hating one another com-

mercially and racially, and it will never be God's country until the owners of shirt waist factories treat the girls in their employ like sisters instead of like slaves.

In spite of all our teachings so far, there seems to be something radically missing when we look at the product. One of the little things which our course of ethics in Kansas takes account of, for example, is the throwing of paper and refuse on the streets. Yet everyone in this town knows that if a high wind comes along, nothing is so common as the finding of bushels of paper on the lawns of the citizens. Where do these papers come from? They are thrown out on the streets and parks of the people by the people themselves. And the same thing continues regardless, apparently, of all teaching on the question. It is a very difficult thing to eradicate habits of carelessness on the part of old or young people and when it comes to the great desire to get something without working for it, it is a habit which permeates apparently all grades of society. For example, by educated people, I saw a game of base ball recently between two colleges. In the course of the game one of the students cut across the corner of the diamond from second base to the home plate in order to score a run. The umpire did not happen to see him and the run counted in the game. No one rose up to object or call attention to the fact that the run was stolen and not earned. On the other hand, there seemed to be a feeling of exultation that the team had scored a run. This is not good citizenship. It is the old barbarism of savagery contending against the righteousness of God. Something must be lacking in an education somewhere when

no higher standard is reached as a result.

The one great necessity in order to turn out good citizens from the public schools is fundamental religion. It is all right to divorce church and state, but it is all wrong to divorce the individual from religion. It is all right to separate a government from ecclesiasticism, but it is all wrong to separate the individual from God; and if he needs God at any time it is when he is getting an education to preserve him from mental pride and from aristocracy. One great thing which ought to underlie all the teaching in our public schools is the teaching that there is a God, that he is a God of righteousness, and that the state cannot exist without God and exist in the right way. The finest tribute ever paid to our school teachers here in Kansas is the tribute that they are overwhelmingly Christian young men and women and members of churches. Under the freedom given to us by the state in the teaching of ethics and the reading of the Bible in the schools and the offering of prayer, we have the widest possible opportunity to shape the real religious foundation of education. The National Educational Association of the United States has gone on record as saying that the real end and aim of all education is character. If that is true, how are we going to get character unless we teach morals, and how are we going to get morals unless we teach the Author of them, and how are we going to do that unless we teach religion? No matter what our system of public education may be, it falls down at the vital point, unless somewhere and in some large manner in the schoolroom as well as in the church and in the home, our children can be

taught the place of God in nature and their relation to Him and to one another. On that basis, and that only, can the public schools serve the work of good citizenship.

Questions and Answers on Peace

1. How long has the world been cursed with the war system between nations?

Answer: Through all history. The great empires of ancient times—Egypt, Babylon, Assyria, Rome—were all military powers. The history of mankind is very largely a history of the wars of men.

2. Were no influences exerted in ancient times in opposition to war?

Answer: The true religion was always opposed to war. Israel was forbidden to maintain a standing army. The approved wars of the Hebrew people were always defensive wars. The Canaanites for their abominable iniquities were summoned to surrender their land to Israel. If they had submitted they would all have been spared. They were destroyed only because they came against Israel in battle. (See Joshua 11:20). David was not allowed to build the temple because he had been a man of war, and had shed much blood.

3. What ideal of peace did the Hebrew prophets hold forth?

Answer: "They shall beat their swords into plow shares, and their spears into pruning hooks; nation shall not lift up sword against nation neither shall they learn war any more." Isaiah 2:4. This was to follow the acceptance by all nations of the law of God. See verse 3.

4. What was the next great development of the Peace idea?

Answer: In the teachings of Jesus Christ. Read Matthew 5:43-45. His teachings were illustrated by His whole life, by His sacrifice and death, and by His prayer for those who crucified Him: "Father, forgive them, for they know not what they do."

5. What three great events in the 17th century gave a fresh impulse to the cause of peace?

Answer: 1. The great book of Hugo Grotius on "The Rights of Peace and War"—the first treatise on international law.

2. The ministry of George Fox, and the rise of the Society of Friends.

3. The founding of the Commonwealth of Pennsylvania, on Peace principles, by William Penn.

6. What great developments of this cause took place in the 19th century?

Answer: The American Peace Society was organized in 1815. There are now more than five hundred Peace Societies in fifteen different countries.

The Inter-Parliamentary Peace Union is composed of members of the legislatures of different nations, and has more than 2,000 members.

Nearly 500 disputes between nations have been actually settled by arbitration.

Nearly 100 treaties between nations have been made, agreeing to settle their differences by arbitration.

7. What great step of progress has been taken in recent times?

Answer: The Peace Conference at the Hague, in 1899, called by the Czar of Russia, attended by the representatives of 26 nations. The second Conference, in 1907, was participated in by the governments of 44 nations. This Conference established a Court of Arbitration, not constantly in session, but which can be called together at any time.

8. Why is arbitration preferable to war as a means of settling disputes between nations.

Answer: War never settles the question which nation was right and which was wrong, but only which is the stronger. Arbitration appeals to reason and the sense of justice.

9. Are individual men allowed to fight out their differences?

Answer: Any men who would attempt to do so would be arrested and bound over to keep the peace. If men have disputes they must take them to the courts. Why should not nations be compelled to do the same? The Peace movement aims to substitute international law and international courts of justice for brute force in international relations.

10. Which is the more expensive?

Answer: Arbitration costs little or nothing compared with war. Besides the cost in human lives, the wars of Napoleon cost France and other nations fifteen thousand millions of dollars; our own civil war cost eight thousand millions; the late war between Russia and Japan cost nearly two thousand millions of dollars.

11. How much is our own nation now paying on account of war?

Answer: Seventy dollars of every hundred of our national revenue, or 423 millions of dollars, are paid out every year for pensions to soldiers, for interest on our war debts, or for armaments.

12. How does this compare with other useful expenditures?

Answer: What we are paying every year, for wars, past and prospective, is more than double the whole sum given last year to charities, libraries and educational institutions, which reached the vast amount of 185 millions of dollars. Fifty manual training schools, giving

education and a trade to 75,000 young people each year, could be built for the cost of a single battleship.

13. What prompts this vast outlay for war?

Answers 1. Justice Brewer said, "727 retired and active Army and Navy officers live in Washington and are making it a military and naval center." They are clamorous for more armaments.

2. Certain powerful Vested Interests want contracts for armaments. They keep lobbyists at the Capitol and influence a good share of the press.

3. When was the Peace department established in the W. C. T. U.?

Answer: In 1887, at the Nashville convention? The World's Department of Peace was established in 1889. Miss Willard said: "This department is strictly germane to our work, for nothing increases intemperance like war, and nothing tends to war more than intemperance."

4. What can we do to help on the cause of Peace?

1. Secure sermons against war.

2. Distribute peace literature.

3. Encourage teachers to observe Hague Day in the public schools.

4. Discourage military exercises in schools, and Boys' Brigades in churches.

5. Remonstrate against the increase of our Navy.

6. Promote the observance of Peace Day—the third Sabbath of December—in churches and Sabbath Schools.

Finally: What is our hope?

Answer: That one day—some glad day—

The war drum will throb no longer, and the battle flags be furled
In the Parliament of man, the Federation of the World.

The Reformer's Portfolio.

By Rev. William Parsons, D.D.

Not formal discussion, but suggestion for the workers. The editor of this department invites suggestions. Address 686 E. Pine Street, Portland, Oregon.

Fundamental Principles of Christian Civil Government.

Some time since the "Journal and Messenger," a church paper, contained this editorial deliverance: "There are three fundamental reforms necessary in our national government. The first is a rearrangement of the sessions of Congress. The second is a provision for limiting debate and fixing the time for taking a vote in the Senate. The third is the electing of senators by some other means than through the State legislatures."

Our comment upon this is, that however important, these are structural and not fundamental reforms. They deal with methods rather than principles. Fundamentals are usually principles and not methods, principles so vital that every process and method of government is affected by them.

It is the principles that are fundamental about which we National Reformers are concerned more than about methods. We sometimes almost go with Pope when he says,

"For forms of government let fools contest
That which is best administered is best."

We won't go quite so far as that, for most of us believe that form of representative government called "Republicanism" is best, with perhaps a growing taste for an added dash of democracy.

But we do say that the five great principles drawn from God's word are tremendously more important than any question of form. Here they are:

1. God has ordained civil government.

2. Any authority on the part of the state is a delegated authority.
3. It is delegated solely for social service.
4. The Bible was given to the State without mediation of priest or ecclesiastical organization.
5. All human laws and institutions ought to square with the ethical principles of the Bible.

Whenever a State accepts these fundamental principles, builds its institutions upon them, shapes its laws and policies by them, it becomes an integral part of the Kingdom of God upon earth.

Dr. Kuyper in his Stone Lectures said, "All authority of government on earth originates from the sovereignty of God alone. When God says to me 'Obey,' then I humbly bow my head, without compromising in the least my personal dignity as a man." This is the ex-Prime Minister of Holland, saying what Paul said in Rom. 13:1. This is the first of these principles.

When the Master stood before Pilate, He said to that haughty Roman, "Thou couldst have no power at all except it were given thee of my Father." John 19:11.

Bacon used the same idea when he wrote, "All precepts concerning kings are comprehended in these, 'Remember thou art a man. Remember thou art God's vicegerent.'"

Grover Cleveland more perfectly grasped this thought when he said, "God

demands of those who manage the affairs of government that they should be courageous and true to the interests of the people. The ruler of the universe will require of them a strict account of their stewardship." This is the second principle.

Concerning the third, Cicero wrote, "The administration of government, like a guardianship, ought to be directed to the good of those who confer not of those who receive the trust." Paul's putting of this truth is, "He is a minister of God to thee for good."

King Lemuel's mother taught him this truth in these words, Prov. 31:8-9.

"Open thy mouth for the dumb
In the cause of all such as are left desolate,
Open thy mouth, judge righteously,
And plead the cause of the poor and needy."

Benjamin Harrison said of the thinking of the Puritans, in his Stanford lectures, "To them the king was a servant."

The state bore the sword for the defense of the innocent. The ruler must answer to the Great King. So the divine right of kings became the divine obligation of kings. All of which is just as true of government embodied in republican forms and a constitution."

In Deut. 17:18, 20, we read, "And it shall be when he (the king) sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book . . . and it shall be with him and he shall read therein . . . that he may learn to fear the Lord and keep all the words of this law and these statutes to do them."

Much of the later prophecy was given

directly to civil rulers, as Daniel or Nehemiah, or to them through prophets sent to them, as Haggai to Zerrubbabel or Jeremiah to the latter kings of the Monarchy. The New Testament was chiefly given to the church. But the church herself is to be a prophet to the civil order. This fact does not weaken the force of the Old Testament as it bears on civil affairs.

Every government is obliged to conform its laws and administration to the highest and purest ethics within its knowledge. A nation which calls itself "A Christian Nation," as ours has done by the highest authority, the Supreme Court, is obliged to conform to the ethics of Christ. Any nation which stands in this confessed position and does not square itself with the ethics of Christianity is coming to be regarded as the Captain Kettle type of man is among Christians.

In the growing Christian consciousness it is becoming recognized, that the common law finds its truest expression in the Bible, that taste, good sense, conscience and reason demand that in all government, there be consistency, that common law, constitution, statutory law and administration should make one symmetrical whole. We Christians are interested that this whole should be Christian.

Like many ideals this is imperfectly comprehended at present. But to see it looming through the mists of the future is something glorious. The noonday splendour of the realization of this ideal will be the Kingdom of God upon earth so far as civil government is concerned.

Selections

A Lawyer's Opinion About The Bible.

(Reported by Gustave Winter, a Student, Bible Teachers Training School.)

While making a trip down the scenic Hudson on the steamer Mary Powell, I overheard portions of a conversation between two gentlemen sitting near me, one of whom was Hon. Henry S. Dewey, a lawyer of Boston, who was at one time a justice of the Municipal Court there, and who was the Judge Advocate General of Massachusetts during the administrations of Governors Crane and Bates. Judge Dewey made some remarks about the Bible and the law that interested me much, for they seemed to be true and yet I never before had heard just that kind of talk from a lawyer, and as he gave me permission to report whatever he said on this subject, I am availing myself now of the opportunity.

Judge Dewey said that the members of the bar might be divided conveniently into two opposing classes, one containing lawyers who recognized the Bible as of supreme authority in their profession and the other class containing the members of the bar who rejected in their occupation the authority of the Bible. He suggested that about two-thirds of the New Testament was written by one of the greatest lawyers of the Roman Empire, namely, Paul, and that many of these writings of Paul are essays on the law that are not surpassed as such by any other writer, while being also essays on theology of unique and phenomenal power. Judge Dewey stated that we find the basic principles of all good law in the ten commandments, as well as in other portions of the Old Testament, and that Moses did

not belong to the priesthood, but was a great statesman, a great counsellor, and a great political leader, that David, too, was a popular leader, though not of the priesthood, and that the Psalms of David are popular songs of a religious people of military education and training, containing most useful points on every-day etiquette for men of affairs, whether in civil or military life, in addition to the amplifications and enlargements of the lessons of the ten commandments; that David's place in history was that of perhaps the most popular ruler that ever lived, hence his being called David the Beloved; and Judge Dewey said that, while the Book of Psalms as a whole was most helpful as a text-book to those who knew how to use it, the 119th Psalm was particularly appreciated by lawyers, being known as "the lawyer's psalm."

That he believed that Jesus was one of the best lawyers that ever lived was another remark of Judge Dewey, who spoke also of the law that was taught by Shakespeare as being in harmony with the law that is taught by the Bible, so as to entitle both books to first places in law libraries as text-books of the first class; and he said that although too many members of the bar and bench refuse to admit the Bible to its proper place as a text-book in the law, yet he had found out, after twenty-eight years of experience at the bar in Boston and elsewhere, that the best lawyers are those who make the Bible their chief text-book, for when they have permitted the law of the Bible to master them, they have learned the first principles of the law, and then they have acquired in addition, a good many other things well worth while.—*The Bible Record*.

Our Young People

A Summer Girl.

BY HELEN MARSHALL NORTH.

A flutter of pink muslin, a gleam of floating pink ribbons, of a summer hat wreathed with roses, and a charming, earnest girl face looking out from under it, and all the piazza people at the great hotel said, "That must be Rosamund Ellis, the college girl whose coming has been talked of so long."

And everyone in the house soon knew by the cordial greetings extended by old friends and the admiring glances of those who met her for the first time, that to Rosamund Ellis fairly belonged the fame of belle of the Mountain House.

The great, fashionable hotel crowned a height in the centre of a New England village, lately found out and occupied as a summer resort by a somewhat unique circle of city people. At the head of the little company was a cultured, highly intellectual man, whose fame as orator and writer has gone the world over. With him came a college professor or two, a poet and a novelist, each attracting a little coterie, and all exulting in the rare beauty and healthfulness of the hills. The real denizens of the town, whose ancestors had transformed the wilderness into a habitable place, were, in the main, intelligent, God-fearing farmers, in whose eyes the pretty white church, with its slender spire pointing heavenward from the village green, represented the true meaning of all life, material as well as spiritual.

The new city comers, however, secretly despised the plain little church and its plain service, and often used the words "narrow" and "bigoted" in speaking of its worshipers. And quite naturally the village people who were outside the Church, and especially those whose gains were increased in the service of

the new-comers—all those whom the Church longed to win to Christ—were dazzled by the glitter of the gay city people, and readily adopted their sentiments.

Sweet Rosamund Ellis had found nothing in her home life to help her onward in spiritual ways, but at college her pure nature yielded to religious influences, and she had, early in the course, given her heart and soul loyally and earnestly to the service of her Saviour. From being a day to be spent in idleness and social pleasure, the Sabbath had become to her a day to be joyously given to spiritual things. The hours for communion, for reading the Word and meditation, for helping others on in the upward way, seemed all too short. She not only revered and carefully observed the day; she loved it.

So it happened that when the young girl came down to breakfast the first Sabbath morning after her arrival at the hotel, looking as fair as a spring blossom in her fresh, white gown, and with her face shining with the joy of early Sabbath morning thoughts, the chatter of the hotel company jarred painfully on her heart.

"We are off for a horseback ride to Whitecap," said a jolly young fellow, "with dinner at the new Mountain House, and a ride home by moonlight. What do you think of that?"

It was not an easy matter for the girl to assert her position in the face of their careless talk. She particularly despised cant and self-righteousness. The young men and maidens clustered around her, laughing and planning. Some of them knew her ideas about Sabbath-keeping, and looked on with eager curiosity to see what she would do.

"But what about the morning serv-

ice, if we all go horseback riding?" she said at length, lightly, but with a little quiver, as she faced an audience so thoroughly out of sympathy with her manner of keeping the day.

A volley of answers, just such as she expected, met her little venture. "It was too warm to go to Church; the pastor didn't know how to preach; the choir didn't know how to sing; it was vacation time; let church-going have a rest with other duties of the year;" and some one breathed that ancient, sophistical platitude about "worshiping God in nature."

But Rosamund quietly held her way. "When I was in the mountains last year," she said, "I heard some one say to the old pastor of the town, 'What a fine thing for your Church and the place, to have this brilliant company of men and women come here for the summer; it gives new life to the old town, and must be a great incentive to the young people.'

"I shall never forget the old man's answer:

"'Better, a thousand times better, if the brilliant men and women had never seen our little town. They openly despise the worship of God's house and all that goes with it. They draw away from its service the boys and men who must care for their horses, and drive them about on their Sunday excursions; they teach them the use of wine and tobacco; they profane every Lord's Day all through the summer, and the fact that they are cultured, intelligent and highly esteemed in the world outside, adds terrible weight to their bad example. The Lord's Day was a quiet, sacred, happy time until they came. Now all the preaching of the year cannot wipe away the effect of their evil deeds. The Church feels the influence most keenly. And

when, at the close of the season, all the gay guests unite in an entertainment for our benefit, they think they are doing an act of charity. Far greater charity,' said the old man, 'if they would remain away; or, better, if they would show at least outward respect to the day which we honor, and which we are trying to teach our children to honor. Some of the visitors are members of Christian Churches at home, I am told. How can they answer to their God for the long summer violation of His command to reverence the Sabbath? They excuse themselves by saying that I cannot preach as well as their city pastor; that I do not deny. But surely God's Word is powerful, however feebly it is set forth, and there must be some thought in any honestly-prepared sermon which should reach and help a true Christian, however lacking in eloquence the preacher may be. I do my best.' said the old man, humbly.

"Now," said Rosamund, still lightly, "if any of you feel like adding to the burdens of that good old man, I am not one of you. Every Sunday this summer I shall go to Church morning and evening, God willing, and not once shall I go riding or take part in an excursion of any sort. And I shall count as my particular friends those who do the same. It is the Lord's Day, not ours, you know; and I truly believe," she added softly, "that we can make the Sabbaths among these hills beautiful memories for all our lives."

The little company gradually dissolved away from Rosamund's side and formed in groups on the piazza, in the parlors and in quiet corners, to talk over the situation. In a half hour, the horses were brought gaily up to the front door, and a party, much smaller than the original

one, galloped away over the plain. A few quietly walked across the green to the little church, and the old pastor noted their coming and wondered much what had brought them.

By degrees Rosamund won the day. She talked to the fishing young men so effectually that they gave up Sunday sport; and the small boys who usually attended them on their excursions had a chance to go to Sunday-school. She interviewed all sorts of Sabbath-breaking people and won many to her way of thinking. She added her fresh, well-

trained voice to the choir, and sang solos to attract the music-lover. She induced a city musician to preside at the little organ. She made friends with the old pastor and his wife and warmed their hearts by her earnestness and Christian sympathy.

And when the Lord of the vineyard cometh and reckoneth in that little village, then, but not till then, will be known all that Rosamund, the prettiest summer girl in the mountains, wrought for His kingdom.—*Woman's National Sabbath Alliance.*

The National Reform Movement.

Items of News.

THE Treasurer's report for the past month shows receipts to the amount of \$1,154.31, and expenditures of \$682.25.

THE Rev. S. J. Crowe, D.D., a member of the Executive Committee of the National Reform Association, had a prominent part in the closing of the postoffice on the Sabbath in New Castle, Pa., where he resides. In this he had the coöperation of the Ministerial Association of the city, of Dr. Grannis, New York, General Secretary of the Lord's Day Alliance of the United States, and also of the Rev. Willam A. Sunday, whose work in New Castle made it easier if not, indeed, possible to close the office.

THE National Reform Association is contemplating a series of conventions preparatory to the next World's Christian Citizenship Conference. The next convention is to be held in Detroit, Mich., June 20 and 21. The present plan is to go to Illinois for July, Indiana for August, Ohio for September, and then make a tour across the Southern States. It is proposed to effect, if possible, a State National Reform Association in each State where it does not now exist. We solicit in advance the hearty

coöperation of all the friends of our cause in conventions and other work in the States to be visited.

THE Rev. W. J. Wilson, chosen some months ago as Secretary of the National Reform Association, has evidenced his ability to do the work to which he has been chosen by the signatures secured to the call for the Michigan State Convention, the speakers procured to take part at the Convention, and especially by the getting of the hearty endorsement of the work of the Association, particularly in the interests of the Convention, from the Governor of the State, with the understanding that the endorsement is to be used on the title page of the program for the Convention. For this endorsement see the write-up elsewhere in this issue of the Michigan State Convention.

THE General Superintendent of the National Reform Association, the Rev. J. S. Martin, has preached two and three times each Sabbath for the past month and made an average of one address each week day besides. Among the addresses were those at the annual Pittsburgh Conference of the Primitive Methodist Church, the Young People's Society and Sabbath School Con-

ventions of the Methodist Protestant Church of the Pittsburgh Conference, the annual Convention of the United Presbyterian Men's Organization, the annual Convention of the Mahoning County Sabbath School Association, and the annual Conventions of the Butler and Beaver County National Reform Associations. He is to speak at the Greene County Christian Endeavor Convention and at the Butler County Sabbath School Association Convention within the next two weeks.

THE REV. J. S. McGaw, National Field Secretary of the National Reform Association, before leaving Kansas, after the recent Kansas State Christian Citizenship Convention in Topeka, delivered two addresses in Stafford, Kansas. He stopped en route east at Burlington, Iowa, where he delivered an address and later visited the President of Monmouth College and attorneys in Chicago, Ill., in the interests of the proposed State Convention there to be held, specially with a view to setting on foot measures to secure the reversal of the decision of the Supreme Court of the State against the use of the Bible in the schools of that Commonwealth. Since his return he has preached twice in Butler, Pa., spoke there at the County National Reform Association Convention, addressed the students of Geneva College, spoke twice at the Beaver County National Reform Association Convention, addressed a mass meeting in New Alexandria, Pa., and preached two sermons there. He is at present writing in Detroit, Mich., arranging for a Michigan State Convention to be held in that city June 20 and 21. He is to speak at the Greene County Christian Endeavor Convention next week and at the Beaver County Sabbath School Association Convention the first of the following week, after which he returns to Detroit for final arrangements for the Michigan State Convention.

Butler County Convention.

Some three months ago at the National Reform Convention held in Zelienople, Pa., there was effected a Butler County Na-

tional Reform Association, auxiliary to the National. On May 15 and 16 this organization held its first annual convention in Butler, the county seat, in the Second Presbyterian Church, the Rev. George Miller, pastor. At the opening session the evening of the first day Prof. Irvine, Principal of the High School in Butler, presided. The first address of the evening was by the General Superintendent of the National Reform Association on the theme "The Basis of Moral Training in Our Public Schools," and the second by the National Field Secretary on "Man Traps." A large and appreciative audience was present to hear these addresses.

At the business session the next forenoon representatives from various parts of the county were present who considered at length and adopted an exhaustive Plan of Work to be carried out in the county during the coming year. The officers of the Association were increased in number from fifteen to twenty-five, representing all sections of the county. Included in these officers is the County Supt. of Public Schools, the President of the County W. C. T. U., Attorney Levi M. Wise and a number of business and professional men. A banker in the town was chosen Treasurer, the Rev. W. R. Craig, pastor of the First Presbyterian Church, was reelected President, and the Rev. R. B. Miller, pastor of the First United Presbyterian Church, Secretary. Five delegates, including the Hon James M. Galbraith, Presiding Judge of the county, and Prof. Penfield, County Superintendent of Public Schools, were elected delegates to the next World's Christian Citizenship Conference. A unanimous vote requesting the Upper House of the State Legislature to pass the bill requiring the reading of the Bible in the public schools of the State, was passed and ordered sent the Senator representing the county in the Legislature. The President of the county organization was appointed to coöperate with representatives of Christian, civic and ecclesiastical organizations in the county in a movement proposed to be inaugurated to make the county dry. The Executive Committee of the County Association was authorized to execute the

Plan of Work which included, among other things, a continued effort to secure the adoption of the Christian Amendment.

At the afternoon session a conference was held on "The Social Message of the Bible" for family, civil and business life. The Rev. J. C. Nicholas, of the Grace Lutheran Church, Butler, and Mr. W. G. Douthett, a prominent business man of the town, took part in this conference. Attorney C. E. McConkey, of Grove City, son of Dr. W. J. McConkey, who in his earlier years was a frequent attendant upon and able speaker at various National Reform Conventions, discussed the theme, "The Moral Element of Municipal Government," in an interesting and able manner. "Christian Citizenship—What It Is and How Best Attained," was discussed by the General Superintendent who also announced fully the next World's Christian Citizenship Conference. The question-box was conducted by the Rev. E. S. Littell, of Zelienople, local Field Secretary of the National Reform Association. Many and pointed were the questions asked by those present, the answers to which brought out clearly and explicitly the nature and character of the National Reform Association, differentiating it from other reform bodies.

At the concluding session there were two principal addresses, the first of which was by Judge Galbraith, Presiding Judge of the county, on the subject, "Is the United States a Christian Nation?" and the second on "The Enthronement of Christ in National Affairs," by Dr. W. I. Wishart, President of the Pennsylvania National Reform Association. The address of Judge Galbraith was of such character that it was requested for publication and will likely appear soon in the columns of the Christian Statesman. The address of Dr. Wishart was for substance that given by him at the World's Christian Citizenship Conference in Philadelphia last November. Suffice it to say that these two addresses constituted a fitting climax to what was an interesting and profitable convention from first to last. This first annual convention of the Butler County Association augurs well for the future of the organization.

At this convention, as well as the Butler County Convention, considerable literature

of the Association was distributed free of charge, some of the larger documents sold, and in each case wide publicity was given the convention in the daily press. All in all, the work of the Association has been greatly advanced in these two counties as the result of these two conventions. Moreover, the basis has been laid by them in each county for aggressive work in the future.

Beaver County Convention.

The annual convention of the Beaver County Auxiliary Society of the National Reform Association was held in the United Presbyterian Church, Rochester, the afternoon and evening of May 19th. While not largely attended, because of other public meetings claiming the attention of the citizens of the county and community, the attendance was quite representative. Action was taken by the convention in behalf of the bill pending before the State Legislature requiring the reading of the Bible in the schools of Pennsylvania. This bill, which at present writing has passed the Lower House, requires the reading of at least ten verses at the opening of each school day on penalty of the dismissal of the teacher who neglects or refuses so to do. Action was also taken authorizing the Executive Committee of the Association to arrange for an old-time county Fourth of July celebration, similar to that of last year, at which patriotic addresses were delivered by Dr. W. I. Wishart, Pittsburgh, Pa., President of the Pennsylvania State National Reform Association, and by an attorney from Pittsburgh. A Plan of Work for the coming year was also adopted which includes the delivering of a number of addresses throughout the county on the various phases of Christian citizenship, the distribution of much literature and the holding of public meetings in the interests of special reform movements. Included among the items in this Plan of Work was one pledging the Association to continued effort to have adopted the Christian Amendment to our National Constitution. The President, Secretary and Treasurer of the Association for the past year were reelected. Twenty-two vice-presidents, rep-

representing all the different parts of the county, were also chosen. The first of these vice-presidents, together with the President, Secretary and Treasurer, constitute the Executive Committee for the prosecution of the work as outlined in the Plan of Work.

Addresses were made at the Convention by the General Superintendent and National Field Secretary and also by the Rev. J. M. Ferguson, of Bellevue, Pa., a member of the National Executive Committee. One of the features of the Convention was a conference on the theme "Dominant Issues," in charge of the Rev. H. H. George, D.D., one of the Field Secretaries of the National Reform Association. In this conference the following themes were discussed: "Municipal Government—The Moral Element in It," by Attorney Harry Calhoun, New Brighton; "The Civil Sabbath—Why the Law Should be Enforced," by Rev. F. Cromer, Rochester; "Marriage and Divorce—The Need of the Hour in regard to It," by Rev. J. W. Langdale, Beaver; and "The Bible in Our Public Schools—The Opposition and How to Meet It," by Rev. T. B. Anderson, D.D., College Hill.

The question box was in charge of the General Superintendent. Among the questions asked were a number relating to the Christian Amendment, its bearing upon the work of the Association, the nature and character of that work and the relation of the Association to other reform organizations.

The Second World's Christian Citizenship Conference was discussed by the Rev. J. S. McGaw in a timely and effective manner. Five delegates were appointed to this Conference.

"Drink's Accursed Spot—Out With It," was the subject of Mr. Ferguson's address and "Practical Patriotism" that of Mr. McGaw's. The theme discussed by the General Superintendent was "The National Reform Association—What It Is and What It Is Doing."

The Rev. John T. Aiken, pastor of the Convention Church, presided at the afternoon session, and the Rev. W. M. Jackson, President of the County organization, at the evening session.

The Kansas Convention.

Another most successful convention preparatory to the Second World's Christian Citizenship Conference was the Kansas State National Reform Convention in Topeka, April 25 and 26. The National Field Secretary, Rev. J. S. McGaw, spent a month previous to the convention in Topeka and vicinity and succeeded, with the aid of the officers of the Kansas State National Reform Association, in securing an unusually large number of State officials to take a place on the program. Among these were the Governor, the Hon. W. R. Stubbs; the Attorney General, the Hon. John Dawson; the State Attorney of Railroad Commissioners, the Hon. John Marshall; the Chaplain of the State Penitentiary, the Rev. Thomas W. Houston, D.D., and Judge J. S. West, of the Kansas Supreme Court. Other speakers were Dr. F. K. Sanders, President of Washburn College; Dr. J. M. Wylie, of Kansas City; Drs. Charles M. Sheldon, and S. S. Estey and Elizabeth N. Barr, Editor of *Current Topics*, all of Topeka; Revs. J. S. McGaw, of Pittsburgh and F. M. Wilson, of Winchester. Governor Stubbs, the Hon. Robert Stone, State Superintendent of Public Instruction, E. T. Fairchild, and J. N. Dolley, State Bank Commissioner, were the presiding officers, one at each session.

The convention opened with an attendance of fully a thousand representative people. Delegates in goodly number were present from different parts of the State. The interest was deep throughout all the sessions. A number of addresses elicited much spirited general discussion. Elsewhere in this issue will be found in full two of the addresses delivered. Want of space forbids lengthy notice of many of the other addresses. We select from those on themes not familiar to our readers. On the theme "The Liquor Traffic and a Sovereign People," the Attorney for the State Board of Railroad Commissioners, the Hon. John Marshall, spoke as follows:

The way for the State to stop the harmful use of intoxicating liquor is through the enactment and enforcement of prohibitory liquor laws, notwithstanding the declaration often made that you cannot make men stop drinking by law—that you cannot make men better by law.

No statement is more confidently made by those opposed to prohibition than the one that

you cannot make men better by law. Few statements, apparently true, contain more error. Our entire social fabric is based on the theory that you can make men better by law. The rules of the home, and of the school, are adopted and enforced to make the boys and girls that become subject to those rules better boys and girls. Those rules do justify their existence, and accomplish their purpose, imperfectly, but sufficiently to justify their existence.

The church has a body of rules outside the Bible, having the force of law so far as the church is concerned, which have for their only excuse for existence that they help to make men and women better. The holy Bible is God's law, given to men for their government, for the purpose of making men and women better. This law is accomplishing its purpose in the individual and collective lives of men. It changes and shapes the course of the life of the single individual and lifts men collectively by tribes, by races and by nations from barbarism and savagery into civilization and to an understanding of at least some of our duties to ourselves, our fellows, our country and our God.

It is now, and has been, throughout all ages, that the way to remove evil practices from among men is through the enactment and enforcement of law, in a country or among a people. Life may be held in low esteem, homicide and assault may be frequent. The result is the establishment of law prohibiting murder, manslaughter and assault. Life, then, becomes more secure, and assaults less frequent. The right to property may not be secure. A man's house, crops, or movable goods may be destroyed, or taken from him by violence, but the result of this condition will be laws prohibiting larceny, robbery, burglary and arson, which laws, when enforced, render the right to property secure. To promote virtue and protect the family relations, we have laws regulating marriage and prescribing the forms thereof. Polygamy may be practiced. Laws are enacted prohibiting polygamy. What for? To stop the practice and protect society from the pernicious influence thereof. Gambling becomes a menace to society and you stop it by law. Vice becomes prevalent. You prohibit it and suppress the places where it is carried on.

The great body of the statute law of the State of Kansas and of every other State has been enacted for the purpose of compelling men to do what is right, and of securing justice, protection and liberty to our weakest citizen.

More than this, outside of strictly religious matters, when we desire to accomplish anything of a public nature, a thing that affects the whole community, we do it through the enactment and enforcement of law.

That the beverage use of intoxicating liquor is an evil is almost universally conceded—an evil which should be eradicated. The use of intoxicating liquor has been condemned in all ages, in the strongest language by philosophers, statesmen, teachers and judges. It is an evil which should be abolished by every sovereign State, and such State, with all its mighty power, should assist each poor unfortunate drinking man in every effort he may make to rid himself of that curse.

The abolition of intoxicating liquor for use as a beverage is an ideal to the accomplishment of which any State may devote its utmost energy. Men and nations prosper when they are struggling hard to accomplish high ideals. The men or people without high ideals cannot reach the highest development. The men and people of the world that have followed after the ideal are the ones who have built this world's civilization, and have left their story on the pages of history and the hearts of men.

Republican government was adopted by us, because that form of government quickest accomplished the ideals of its people by the enactment of that ideal into law, and the enforcement of that law, and if Republican government cannot accomplish the ideals of its people, it fails to accomplish that for which it was created.

It is right to prohibit the sale of intoxicating liquor. It is the duty of the individual and of the State to put forth every effort to stop the traffic in such liquor. Men are rewarded individually and collectively for doing what is right, and punished for doing what is wrong. A city, a State, a nation cannot always prosper and continue to do the things it knows to be wrong.

With us, church and state are separated, but while the State is prohibited from doing any-

thing to shape the religion of our people, yet the State should do all in its power to assist its people to accomplish all those things which the world recognizes as being proper.

It follows that our State and federal governments should do all in their power to assist the American people in the suppression of the traffic in intoxicating liquor for use as a beverage.

Dr. J. M. Wylie, in discussing "The Marriage and Divorce Problem," had this to say:

The "Marriage and Divorce" problem seems to become more difficult of solution as the years go by. It was a practical question in the days of Moses; it was a living issue in the days of our Lord; and it has in our day become a problem, the solution of which is considered vital to the existence of society. The alarming features of this question appear in the divorce statistics. The conditions which produce the grave results appearing in Congressional and other reports are only beginning to be investigated, but in this investigation lies the hope of the nation. The fact that the divorce rate is much higher in the United States than in any other American or European land has caused us to become alarmed and the government, as well as the Church and students of social conditions, has instituted an inquiry into conditions with a view to finding the remedy.

The facts are that divorce is now three times as frequent as it was in 1870, the year in which the investigation was begun. In 1870 there was one divorce to about thirty-four marriages, while Professor Walter F. Wilcox has it computed that not far from one-tenth of all marriages in the United States are now ended in the divorce court. Only the nation of Japan of all the nations in the world exceeds the United States in its high ratio of divorces.

The causes of divorce may be classified and they will number about twenty-five, but judges will tell you that such discretion is permitted that persons may obtain divorces for any cause for which they may apply. The character of the judge may even modify the number permitted by the statutes, and in many cases the causes are multiplied. Yet we are told by those who consider themselves students of society that each new ground for divorce, "in effect gives expression to a new idea of moral fitness of social justice, of conugal

rights." Thus "increasing statutory grounds of divorce," are interpreted to mean "rising social ideals." We are told that "progress cannot be won by clinging stubbornly to tradition in social questions," yet the same class of "progressive (?) students candidly admit that "American society is actually moving toward the ideal of free dissolution of wedlock at the will of the contracting parties."

God in the beginning created them male and female—"they twain shall be one flesh." This statement is the key to the whole problem. Marriage is a relationship not merely a partnership.

It may be severed by the death of the body of one of the parties or by the sin of adultery which Paul teaches is of the nature of the destruction of the flesh. A civil court cannot, by decree, dissolve the relationship between father and son or between brother or sister because of some disagreement. They remain until death related to each other. So with the relationship of husband and wife. Only death or adultery can sever the union.

In the solution of this question it will be found necessary to instruct young people in the law of Christ. The State should give its citizens this instruction in the schools, which it creates, if the State is to preserve its own life. Proper ideals of marriage are necessary as a preventive of divorce. In the home, and in the Church this instruction should be given. Let the abused wife or husband be granted a legal separation from the brutal partner, but give no divorce to the guilty party that will permit re-marriage and the perpetuation of his species.

The governor discussed interestingly adnably "The Supremacy of the Moral Interests of the State." "Moral Training in Public Education" was the theme of Dr. Sander's address, "The Enforcement of Our Sabbath Laws" that of Attorney General Dawson's, "The Defense of Our Christian Civil Institutions" that of Judge West's, "The Mormon Menace" that of Miss Barr's, "The Christian Citizen" and "The Second World's Christian Citizenship Conference" those of Rev. J. S. McGaw, "The Sabbath and the Workingman" that of Dr. Estey and "National Christianity and Fundamental Law" that of Rev. F. M. Wilson, Secretary of the Kansas State Association. The last named was a fitting climax to all that preceded.

The following are the resolutions unanimously adopted by the convention:

We, the citizens of Kansas, assembled under the auspices of the National Reform Association, grateful for the Divine guidance which in our early history gave us a free State and which has led us to the adoption of constitutional prohibition thereby giving us unequaled commercial and moral prosperity, desire to place on record our convictions on the following moral questions the crystallization of which into law we regard as vital to the perpetuity of our State and of our nation.

First—Inasmuch as the Sabbath was made for man as a day of physical and mental rest and as a means to an end in saving the world through the promulgation of the Gospel, this convention would plead for the more general and careful observance of the Sabbath, and would discourage the desecration of that day by unnecessary labor, baseball games and the reading of the so-called Sunday newspaper.

Second—That in harmony with the very able papers on "The Public Schools and American Citizenship" and "Moral Training in Public Education," this convention urges the continued use of the Word of God as the manual of morals in our State and national system of education.

Third—Among the many factors which enter into the problem of marriage and divorce we would mention the following as necessary to its solution: (a) The instruction of children in the schools in the laws relating to health and reproduction; (b) The better education of young women for the responsibilities of motherhood and domestic duties and the training of the young men in those moral virtues which are necessary to enable them to be worthy of the honor of husbands and fathers; (c) Inasmuch as law is an educator as well as a power to restrain lawlessness, we call the attention of legislators and judges to the fact that marriage is a relationship which cannot be destroyed by an arbitrary decree, and we demand of legislatures that they amend the statutes which state the grounds of divorce so that they shall be in harmony with the law of Christ revealed in His Word.

Fourth—This convention urges upon its executive officers the duty of endeavoring to reverse such legislation as that just mentioned and also that they endeavor to have enacted a law governing the issuing of marriage

licenses which shall require of all applicants their answers under oath to the following questions: Previously married? Divorced? When? Where? On what grounds?

Fifth—We approve of the Shepard bill now pending in our National Congress proposing an amendment to our National Constitution which shall cause that instrument to make recognition of "God as the author of Civil Government, of Jesus Christ as the divinely appointed Ruler of nations, and of the Bible as the standard by which to decide moral issues in national life," and we urge upon all Christian citizens the duty of calling the attention of their representatives to this matter.

Sixth—We extend our thanks to the National Field Secretary of the National Reform Association whose presence and arduous labors have made this conference so successful, and we would mention as well the untiring efforts of Revs. D. Everett Smith and A. A. Samson, who have coöperated so heartily in this work.

Dr. F. M. Spencer, of Sterling, Kansas, was elected President of the State Association, the Vice President and Executive Committeemen were considerably increased in number, among them being leading business men, attorneys and one judge. Considerable space was given to the convention in the daily press of Topeka. Sufficient money was raised to pay all the expenses of the convention and turn into the treasury over two hundred dollars.

In preparation for the convention the National Field Secretary delivered thirty-eight addresses, interviewed personally over one hundred and fifty leading citizens, sent out 3,000 letters and distributed 2,000 pieces of National Reform literature. In addition to this hundreds of letters were sent to pastors and others in the interests of the convention from the General Office in Pittsburgh. Many articles in its behalf were also sent the religious and secular press of the State. As a result hundreds now know of the cause who never before had heard of it and many new friends have been won to it. The officers of the First Baptist church granted the use of their building free of charge for the convention and also the Commercial Club their large auditorium.

It goes almost without saying that the convention contributed greatly toward the working up of an interest in the next World's Christian Citizenship Conference in 1913.

Michigan State Convention.

Arrangements have been completed for the Michigan State Christian Citizenship Convention to be held under the auspices of the National Reform Association. It is to be held in the Y. M. C. A. Hall in Detroit, June 20 and 21. The call for this Convention has been issued and the signatures of some thirty of the leading citizens of the State, including the Governor and other State officers, the presidents, vice-presidents and secretaries of a number of State organizations, attorneys, judges, ministers and other professional men.

On the program are the following: The Hon. H. R. Pattengill, to discuss the theme "Our Public Schools and American Citizenship"; Judge J. W. Donovan, whose theme is "The Genius of Good Citizenship"; the Rev. J. P. Huget, D.D., pastor of the First Congregational Church, Detroit, to discuss "The Christian Citizen"; Dr. J. M. Barkley, pastor of Presbyterian Church, Detroit, whose subject is "Men and Christian Citizenship"; the Rev. Charles Nease, Ph.D., Grand Rapids, whose theme is "The Bible in the Public Schools—The Opposition and How to Meet It"; the Rev. J. H. Potts, D.D., editor of the Michigan Christian Advocate, whose theme is "The American Sabbath"; the Rev. J. T. LeGear, pastor Methodist Episcopal Church, Lansing, who speaks on "The Sabbath as a Civic Necessity"; the Rev. Louis DeLamarter, D.D., Greenville, whose theme is "America as a World Influence"; Mrs. Leona T. Field, of Ann Arbor, whose theme is "Woman and Future Citizenship"; the Rev. J. S. McGaw, whose subject is "Practical Patriotism"; the Rev. J. S. Martin, whose theme is "Our National Christianity—Its Perils and Safeguards"; Dr. G. W. Morrow, Superintendent of the Michigan State Anti-Saloon League, whose subject is "The Liquor Traffic and a Sovereign People," and Dr. Isaac T. Headland, of Pekin, China, who delivers the address given at the World's Christian Citizenship Conference in November last on "Some By-Products of the Gospel." The State Superintendent of Public Instruction, prominent divines and business men have been engaged to preside at the different sessions of the Convention.

The National Field Secretary, the Rev. J. S. McGaw, spent the last week of May in Detroit working up local interest in the Convention and will return for two weeks' work immediately preceding the dates of the convention.

In view of his inability to be present and speak at the convention the Hon. Chase S. Osborn, the Governor of the State, has given the following hearty endorsement of the National Reform Association and its work with the understanding that it is to be used on the title page of the Michigan State Convention program:

"The work of the National Reform Association is of first importance to the character of our people and should have the endorsement of every citizen of Michigan. Its great purpose is unselfish and its object will be to restore the equilibrium between moral and material development. No movement of greater import has been inaugurated in our country.

Chase S. Osborn,
Governor of Michigan."

Call for Michigan Christian Citizenship Convention.

To All the Friends of Christian Civil Government in Michigan:—

There is at this time a stirring of the conscience of the American people against all forms of unrighteousness in public affairs and a combining of forces for better things. Among the Commonwealths of our country with their millions of population none perhaps surpass the State of Michigan in the moral and religious character of her citizenship or in the fundamental soundness of her institutions and laws. Nevertheless there are threatening evils among us that ought to be remedied and there are steps for moral and social progress that ought to be taken by us.

The questions of temperance, the civil Sabbath, marriage and divorce, moral training, including the use of the Bible in our public schools, are living and vital questions in almost every State and Territory in the Union. These and other like questions, all of which resolve themselves into the deeper, fundamental question of the relation of a nation and the Commonwealths of the same, to the Lord of nations and His

law, call for consideration and action on the part of all Christian patriots. Earnest, active, aggressive and united action on the part of all such is highly desirable, even essential.

The World's Christian Citizenship Conference (to be repeated in 1913) held in Philadelphia in November last, by express action urged the National Reform Association, which had called that Conference, to advocate the Bible principles of civil government, to press for the reformation of corrupt divorce laws, for the defense of the Bible and moral training in the public schools in all the States, and for other needed moral legislation. The National Reform Association, therefore, in coöperation with other Christian organizations and individuals, as set forth below, calls for a Convention of Christian citizens of Michigan to meet in Detroit, Michigan, Tuesday evening, June 20th, 1911, and to continue in session during the following day and evening to take action on the foregoing and kindred subjects and to discuss the Christian principles of government which underlie them, with a view of securing better law enforcement and, later, needed righteous legislation. Able speakers, including the very best the State affords, as well as noted orators from without the State, will speak at the Convention. Important action in behalf of the Second World's Christian Citizenship Conference on the Pacific Coast in 1913 will be taken by the Convention.

Every church in Michigan is invited to send a delegation. Every Young People's Society and all Ministerial Unions, local Church Federations, Women's Christian Temperance Unions, and Young Men's and Young Women's Christian Associations and all Christian civic organizations are also invited to send delegations. The Convention will be entirely free from partisan affiliations, and will be altogether unsectarian. All Christians who believe that as a Christian Commonwealth we ought to govern ourselves in a Christian manner, and provide for handing down our Christian institutions to posterity, will be welcome to enroll themselves as members of the Convention and to participate in all its proceedings.

It is also suggested and earnestly re-

quested that the third Lord's Day in June be made the occasion in each church of the Commonwealth for sermons on Christian citizenship and for special, earnest and believing prayer for guidance and help for all citizens who are working in behalf of truth and righteousness.

Signed:

Hon. Chase S. Osborn, Governor of Michigan; Hon. Henry R. Pattengill, Lansing, Michigan; Judge J. W. Donovan, Wayne Circuit Court, Detroit; Judge J. H. Grant, President of Michigan M. E. Brotherhood; Rev. G. W. Morrow, D.D., Superintendent Michigan State Anti-Saloon League; Herbert R. Rood, Editor American Issue (Michigan Edition) Anti-Saloon paper; Pliny W. Marsh, Attorney Michigan Anti-Saloon League, Detroit, Mich.; Mrs. E. L. Calkins, President Michigan State W. C. T. U.; Mrs. Leona T. Field, President Second District Michigan W. C. T. U.; Rev. Hugh Kennedy, President Michigan State Epworth League; A. H. Finn, president Detroit Federation of Men; Bishop O. G. Alwood, Bishop United Brethren Church, Montgomery, Mich.; Rt. Rev. Charles D. Williams, D.D., P. E. Bishop of Michigan; J. W. Mauck, LL.D., President Hillsdale College; Hadley B. Larrabee, Department of History, Hillsdale, College, Hillsdale, Mich.; Hon. Samuel Dickie, LL.D., President Albion College, Albion, Mich.; Prof. F. S. Goodrich, Albion College, Albion, Mich.; Rev. Louis De Lamarter, D.D., Greenville, Mich.; Rev. Charles Nease, Ph.D., Pastor Plainfield Ave. M. E. Church, Grand Rapids, Mich.; Rev. James T. Le Gear, Pastor Central M. E. Church, Lansing, Mich.; Dr. W. F. Jerome, Rector St. Peter's Episcopal Church, Hillsdale, Mich.; Rev. Henry Tatlock, D.D., Rector St. Andrew's, Ann Arbor, Mich.; Rev. J. M. Barkley, D.D., Pastor Presbyterian Church, Detroit, Mich.; Rev. J. P. Huget, D.D., Pastor First Congregational Church, Hillsdale, Mich.; Rev. F. D. Leete, D.D., Pastor Central M. E. Church, Detroit, Mich.; Rev. C. B. Allen, D.D., Supt. Detroit District M. E. Church, Detroit, Mich.; Rev. J. H. Potts, Editor Michigan Christian Advocate, Detroit, Mich.; Rev. Charles J. English, Pastor First M. E. Church, Albion College, Albion, Mich.